1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

601 simple kindship term: a man will speak of another as "my *tauvu*" (*nggou tauvu*), and a collective *veitauvu* has been formed from this, and from this again has been formed a verb *veitauvutaki* which means to behave or to be as one man to his *tauvu*.

602 [776] The relation of *tauvu* is commonly defined as having common spirits (*tevoro vata*) or having common gods (*vu vata*). The behaviour of people who are *tauvu* to one another is described thus:

> They abuse one another and do not resent it, men and women, it is all one. When they meet they say, "The orphan," or "the body fit to bake is coming." When they have done abusing one another they talk nicely. If a stranger comes into the village and as a joke strokes or ruffles the head of a native the people of that village know he must be a *tauvu* because the head is a respected part of the body. Cross-cousins are like people *tauvu* to one another: they may joke obscenely. The custom of *tauvu* is like that of *vasu*, for if a man goes to a place which is *tauvu* to him he can slaughter pigs and fowls for his own use without asking leave.

[824]

602 621 Lakemba, apart from the nobles, has the following *tauvu*: Wainikeli in Taveuni; the island of Mbengga; some village of Koro, no one knew which; and Namara, near Mbau. When, however, these relationships are looked into they are found really to belong to particular clans in Tumbou, but they have extended more or less to the whole island.

The real *tauvu* of the nobles and of all Katumbalevu is Notho, near Rewa. Notho is really the *tauvu* of Naiau; the nobles being from Naiau have the same *tauvu*. (For the story, see p. 212.)

The other *tauvu* are not *tauvu* of the nobles only because they are *tauvu* of the landsmen (*koira a Vanua*), that is, Valelailai, Thekena, Tumbou. Emosi declares that Valelailai alone has *tauvu* because they were owners of the god Tui Lakemba; Wainikeli, Mbengga, Koro, and Namara are *tauvu* because of him; he went to those places. Semi of Tumbou admits that the clan that has most *tauvu* is Narewandamu, and that Emosi ought to know because his father lived long in Wainikeli and Namara. The Wainikeli people themselves name Narewandamu as their *tauvu;* the others are not disputed except Mbengga which Tui Tumbou claims as his. Poasa tells the following legend about Mbengga:

773 776 The daughter of Tui Lakemba was Raluve. She climbed a *mamba* tree. This goddess then flew like a bird. She reached right up to heaven and came down to Mbengga, where she married Tui Mbengga, the god (*vu*) of Mbengga. She had a child in Mbengga, and so she had descendants in Mbengga. The Mbenggans are descendants of the female, while Lakembans are descendants of the male; Lakemba and Mbengga are therefore cross-cousins, and this cross-cousinship is called *veitauvutaki*.

602 621 Waitambu is subject to Thekena because they have common spirits (*kalou*), common gods (*vu*). It was never said that they were *tauvu* to Thekena.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

part in all its activities. Tchosaia, who no longer did any physical work, spent much of his time in my house chatting over the kava bowl. He was a man with "mana", feared and respected on the island. He had a keen and independent mind, a sense of humor, and a naturally dignified chiefly manner. In a matter involving precedence he was always accorded highest rank.

As a young man, Tchosaia spent much time traveling, both in Fiji and in Tonga and living at the high chief's court at Lakemba. He learned to speak the Mbauan and the Tongan languages. According to the old ceremony for preparing kava, the kava root was chewed by noble youths before being placed in the kava bowl and mixed with water. Kava chewing has been forbidden, and today the root is either pounded on a stone slab with a stone hammer or crushed in a wooden mortar with an iron pestle. Formerly Tchosaia was one of the noble youths who chewed kava for the high chief. When we knew him he still had a perfect set of strong white teeth which he attributed to kava chewing. At Lakemba he learned the complicated court etiquette and court phraseology used only when addressing the high chief and nobles of highest rank in Lakemba. Instead of the ordinary words, extravagantly flattering or descriptive metaphors are used for the parts of the body, the actions, and the relationships of nobles. For instance, a chief's eye is called "brightness", his ear "bird's wing", his body "ivory skin", and head "place above". A chief's house, always centrally located, is the "center of the town". When a chief speaks he "makes sound", when he dies he "falls" or "sleeps".[20]

Tchosaia's experience and training at the chief's court set him apart from the other Kambarans, who considered him the best authority on olden times, on the traditions and customs of the nobles, and on Lauan folklore. He knew from memory

[20] A. M. Hocart, "The Lau Islands, Fiji," Bishop Museum, Bulletin 62, Honolulu, 1929, pp. 47-48.